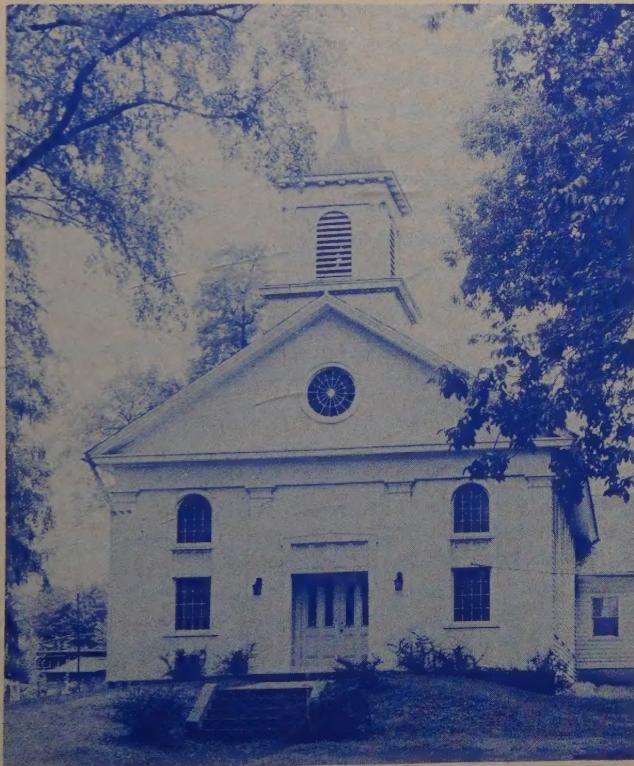


THE  
**EXPOSITOR**  
N D · H O M I L E T I C · R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS



EAST MILLSTONE METHODIST CHURCH, EAST MILLSTONE, N.J.

(SEE PAGE 249)

# The EXPOSITOR

and HOMILETIC REVIEW

*A Journal of Practical Church Methods*

**A**MERICA'S economic system and prosperity were born in a stable in Bethlehem, 1,953 years ago.

The prosperity of the American people is the direct result of three basic beliefs that have come to the Western World through the teachings of the Christ Child of the Manger.

First of these beliefs is that man owes allegiance to no other man: he owes allegiance to God only. Up to this time the great mass of people were born only to serve their masters. The American Constitution was the first political instrument that declared the supremacy of the citizen over his government. Thus was established the climate of freedom.

Second, the new conception of honesty and decency in business relations grew out of the Golden Rule. Any American who cheated another man in a business transaction, became both morally and legally guilty. To be sure not every American has lived up to this rule, but most of them have.

Third, the American concept of private property sprang from the first two. Because man is free he has the right to private property. Because a man is honest in his dealings, his property is not stolen from him by anyone -- including the government. Thus America prospered because private property was safe. *Redeemer Record*

JULY, 1954

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No.

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# MISSIONARIES RUN THE PACIFIC

OSMAR WHITE

ONCE upon a time, before small boys took to droning about vacant allotments and impersonating Superman, a missionary pegged level in juvenile estimation with an engine driver, a field marshal or a polar explorer.

That once-upon-a-time seems to us now a far distant day. It is no longer fashionable to regard the missionary as a great adventurer. The lean, worn figure from the swamps of the middle Sepik or the mountains beyond Chungking no longer fills the halls for lantern lectures, wrings sighs from impressionable girls, or gasps of awe from urchins.

But make no mistake about it, the romantic eclipse of the Word-bearers does not signify that the missionary business is on the verge of going into liquidation. No one can travel observantly through the Pacific today without concluding that here, at least, the most powerful single factor in the political and social life of the region is the Christian Mission.

There is a great deal of talk about official policy, administrative plans, native welfare codes and projects. It is commonly believed that Government action is making and breaking Pacific territories and protectorates.

The truth of the matter is that Governments have been and still are infinitely less influential in the Pacific than the Churches.

Administrators - or the ones who propose to continue in their jobs - plumb and consider Mission reaction with the greatest of caution before they recommend or take any course of action.

Planters, traders, miners and concession seekers - or the ones who want to stay in business - may fulminate in the most sulphuric language about the missions and the product of their schools, but not even the most powerful groups among them dare to wage more than a wordy war.

Is this domination by the mission a good thing or a bad thing?

Personally, I think the observer who tried to give an unequivocal answer to that question, would be both rash and excessively opinionated.

There are missions of which any fair-mind-

ed man, however ardent a Christian, would strongly disapprove.

And there are missions of which any fair-minded man, however ardent an Atheist, could do nothing but praise.

An overall debit or credit is, as a matter of fact, somewhat beside the point.

In the Pacific, as a whole, more than 90% of educational work among the native peoples is done by missionaries. If they walked out on the job, the administrations would be sunk.

It's harder to assess health service accurately, but outside Australian New Guinea, Fiji and American Samoa, at least 90% of the native sick are cared for by mission doctors, nurses or orderlies.

In the education and health field alone, therefore, the quiet, self-effacing missioner does, according to his denominational formula, the lion's share of the work for which the Government official claims praise as an empire builder and humanitarian.

After a three month tour of the Western Pacific, I was left with an inescapable impression that Great Britain, Australia and France can claim to exert "influence" throughout large areas only because missionaries remain active in fields which have, for one reason or another, been abandoned by Government officers.

This is particularly true in the Hebrides Condominium.

The only Europeans doing anything, these days, to lead the wild New Hebridean from his singularly nasty ways, to provide elementary services in even the oldest "colonized" districts, are missionaries.

Farther out in the blue East, in the Banks and Santa Cruz groups and beyond, the only reminder that the natives have that they are under European "protection" is the more or less regular visits of the mission steamer, Southern Cross.

Polite headsmen, meeting the very occasional lay visitor, inquire after the health, not of the Resident Commissioner, or his Majesty the King, but of the Bishop.

The moral dictatorship of the Church, in whatever denominational form, is unchallenged throughout this great area.

Against this reality, is it very much use pointing out that bad missionaries have provoked tribal disturbances in many parts of the Pacific, have destroyed the order of society in others, without having made an adequate substitute?

Is it very much use pointing out that the Mother Hubbards in which the native women converts are clothed are hideous and unhealthy, that mission-educated natives are often maddeningly unsatisfactory as plantation labor?

What force is there in the reproach, that natives often work free for flourishing mission commercial ventures and put the "private enterprise" next door at a hopeless disadvantage?

Is it really of much importance that many missionaries, after years of pioneering, are now living fat and comfortable lives, and exercise an authority envied by both the Government man and the planter?

On the unmodified credit side, the Mis-

sions can point to the record of such stations as Kwato in south-eastern Papua, Tangoa near Santo, the Roman Catholic Schools and training center near Honiara on Guadalcanal.

They can point to Sikiana, the beautiful atoll chain off the coast of Malaita, where the comely and healthy Polynesian colony, schooled by generations of good missionaries, preserves its racial integrity and dignity without white interference - and goes joyfully to Church twice daily.

If there are those who honestly deplore mission influence in the islands, who see it as an enemy of progress and development, and to menace survival of some admirable native cultures, they had better set to work to create some sort of organization which will attempt as much for as little material reward.

The missionary may indeed have lost popular glamor since church-going and respectability were divorced, but out there in the Pacific - without benefit of publicity - he is the tail that wags the dog. *Melbourne Herald*

## CHRIST'S WAY OF WINNING THE WORLD

ROY C. HELFENSTEIN

**I**N the first chapter of the fourth gospel, we find the basic principle of the technique which Christ wished His followers to use in the winning of the world to an appreciation of God, "And he introduced him to Jesus."

Andrew, on the occasion referred to, introduced his brother Simon to Jesus, and in that simple act rendered to God and humanity the greatest service of his life. That personal introduction by Andrew, of Simon, later to be known as Peter, gave Jesus contact with a life without which the story of Christianity would have been sadly incomplete.

It was by personal contacts, personal introductions that Jesus launched the divinely human enterprise of His Church, against which the powers of evil shall never prevail.

Andrew introduced others to Jesus besides his brother, Simon. It was Andrew who introduced the Greeks to Jesus, Phillip and his friends who had made

known their desire to see Jesus. It was Andrew who introduced to Jesus the lad who was willing to share with the crowd his lunch of five barley crackers and two sardines. Not until the Books of Judgment unfold will we know what far-reaching significance those introductions had in laying the foundations of the Church and in promoting the work of the Kingdom of Christ upon earth. But as we read the Gospel narrative we are reminded again and again that through personal contacts Jesus envisioned the building of His Kingdom of love and truth among men. Down through the centuries since Andrew introduced Simon to Jesus, the greatest privilege and the greatest responsibility of those who have believed in the Lordship of Jesus has been and is to introduce their relatives, friends, neighbors, business associates and other people who have not personally met the Lord of Life, to introduce them to Jesus.

Pastors cannot assume that responsi-

ility and privilege for the individual member of the church they serve. Professional revivalists absolutely cannot believe pastors, or the laity either, of their individual responsibility in the basic work of the churches.

Dwight L. Moody, perhaps the most widely known layman of the Congregational Church in the past generation, was declared by the Merchant Prince, Marshall Field, to know more about salesmanship than any other man he had ever met. Early in life, Mr. Moody turned his back upon the alluring business career that had opened before him and had dedicated his talents to salesmanship in the service of the churches of all denominations because he felt that the laymen of the churches were falling down on their job in failing to act as contact media in the recruiting program of the Kingdom. Mr. Moody, while at the height of his fame, which had spread throughout the English speaking world, told a large gathering of laymen, that unless the churches recaptured the conviction that the genius of Christianity lies in "each one winning one," the churches themselves would be responsible for the retarding, if not defeating, of Christ's program of human redemption.

Leaders in every denomination today are realizing the dire need of convictions that every person who professes to be a Christian, is honor bound to prove that fact by influencing someone else to become a Christian.

I realize that because of the cheap, clap-trap pronouncements of some professional revivalists, and because of the programs of certain religious cults that have sprung up throughout the land, partly due to the failure of the established denominations vigorously to sound the note of the evangel, that because of the offensiveness of the message and the method of the wrong type of evangelism, thousands of established churches have allowed themselves seemingly to forget that there is longer a place for even a rational evangelism or longer any responsibility resting upon the laity of the church in its program of Christian recruitment. But unless the established church recaptures its interest in and a passion for passing on the torch of faith to other hands, they will find that gradually, but

surely their horizons will be narrowing, while the numerous cults will be thriving upon the fact of the evangelistic indifference of the established churches, a commonsense program of man to man religion is one of the greatest needs of the world today, and the outstandingly greatest need of the established church.

Thomas Carlyle, while professor in the University of Edinburgh, in addressing a large mass-meeting of students, made this thought-provoking statement, "To have been the evangelist of a single soul is not to have lived in vain." In other words, for a person to be able to influence a single life to seek and follow in the Christian way of life, is to fulfill the highest mission of human experience. If, down through the years, the men and women and the boys and girls of all the churches had accepted that responsibility the mushroom growth of the cults could not have taken place. Moreover, if down through the years since Christ launched His program of human redemption all the men and women who called Him Lord, had accepted the responsibility of introducing another to Christ and the Christian way of life, how different would be the state of the Church Universal and the whole world at this time!

Christ's way of winning, the plan on which He depends, is that of *personal contacts* - "Each one win one." The world can never be won for Christ and the good life by legislations or by any other plan devised by man. It is only as men and women, whose lives God has touched, in turn, touch other lives, that the kingdoms of this world can be made to become the Kingdom of our Lord and of His Christ.

The greatest thing anyone can do is to introduce some other to Christ. Introducing people to Christ is the major responsibility and the highest privilege of every church member. It is the primary and most vital responsibility of the Church, itself. This in no way discounts the import of other responsibilities of the church for Christian social action, Christian legislation, Christian stewardship, etc., etc. But it is the recognition of the fact that all the other work of the church can but languish if the church neglects this, the primary task of evangelization.

(See page 248)

# It's A Matter Of Logic

DICK THOMPSON

I'VE NEVER counted my abstinence from the drinking of alcoholic beverages a great victory over temptation, since I've never felt the desire to drink even when the opportunity presented itself. The very simple reason for my abstinence is that I don't want to drink. But perhaps the reason for my lack of relish for alcohol may be of more help to you than that blank statement which leaves the moral aspect of the question totally absent.

On the contrary, perhaps the greatest reason my diet is alcohol free is home influence where because of high moral values, liquor has never been found, and every opportunity has been taken to teach me the evils of alcohol and the results to one's self and to his neighbor, on drinking it. As I have been growing old enough to think for myself and to see the results of drinking among my friends, I have ever grown more thankful for that home teaching. And that my father was the kind of a gentleman who, when taunted to take beer in his college days, by the statement that he didn't know if he liked it or not, could say, "That is why I am not going to taste it. I might like it." Mark that reply of my father. You may need it some day.

The fact that I have been brought up without liquor, that I could gain no pleasure from drinking, these reasons for abstinence are supplimented by two more important ones:

First, I have tried to train myself to look

at programs, projects, organizations and deeds from the standpoint of their usefulness and end results. This outlook is the strongest reason, for my first loyalty belongs to my church instead of a mere club or fraternity.

Second, take the matter of money spent

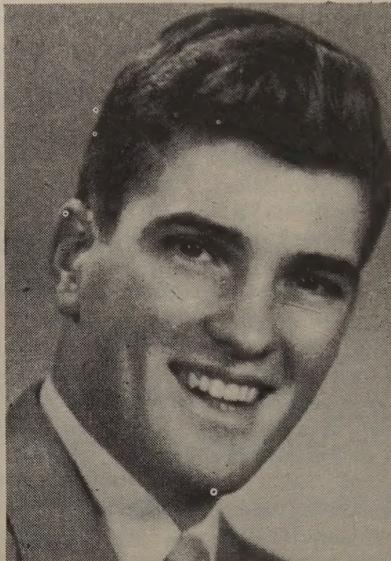
on alcoholic beverages. There is enough Scotch (nationally, not nectar) in me to want to know where my money goes. There is enough Christian in me to believe that the better place for it is in the Church, where it can be used to promote peace and good will, rather than in the coffers of the liquor industry, where it might contribute to broken homes, riotous living, the death of thousands every year, and luxury for those whose livelihood is liquor.

Finally, I firmly believe that liquor is one of the most able enemies of Jesus the Christ, with only War to rank alongside of it. The transformation and change in the lives of my friends who have turned to liquor has opposed, but equalled the change in my life from the acceptance of Jesus Christ. If the

choice were mine again, I would prefer the Christian transformation and growth rather than the diametrically opposed transformation and growth of the drinker, not even the alcoholic, just the mere drinker. Time and again I have seen proof that there is no way to have both.

If we only will think logically, we find

(See page 248)



Dick Thompson

In a day when the lurid columns of our Daily Press come laden with distressing tales of Juvenile Delinquencies, it is refreshing altogether to catch a fleeting glimpse of the other side of the story, for not all juveniles are delinquents. Dick Thompson is an 18 year old college senior. He is on the editorial staff of a national youth magazine and he heads an organization which represents nearly a million and a half Methodist young people.

# The Editor's Columns



## POST-MORTEM KINDNESS

Post-mortem kindness, wrote J.R. Miller, sheds no fragrance along life's weary way.

Sang George Eliot,  
*Seven cities vie for Homer when dead;  
Cities in whose streets the living Homer  
begged bread.*

Buenos Aires refused to allow Jose' San Martino to step ashore on Argentinian soil, but after his death in Europe they brought his body back for burial in the choicest spot in the Cathedral of that city.

Venezuela allowed her greatest son, Simon Bolivar, to die in poverty with a broken heart, but built the magnificent Pantheon to house his remains afterwards.

American newspapers and American politicians used all the base words in their vocabularies to castigate Abraham Lincoln, but after he was the victim of the assassin's bullet, "he belonged to the immortals," and nothing was too good to say about him.

When we listened to words of praise at the funeral of a faithful minister some months back, and remembered how he had been criticized unjustly and slandered unmercifully during the final years of his life, by some of those shouting their eulogies, we thought that perhaps had they been kinder while he was living, he might not then have been dead.

The philosopher summed up this quality of human nature in these words, "A nation rarely catches up with its real leaders until they are dead: then they raise them great monuments, using the brickbats and tin cans they threw at them while they were alive, to make the monuments."

A few simple flowers handed to a person while he is still alive, are more appreciated than expensive wreaths from the florist to lay upon the grave.

We don't do such things by deliberation, but by carelessness. There are kind word we expect to say, nice letters of sincere appreciation we mean to write, little acts of kindness that we realize we must do; but we get busy here and there, and through simple carelessness, we let the time slip by until the moment for all these things is forever gone.

If you have a song to sing which will make somebody glad, sing it now. If you have a letter to write that will bring joy to a lonely soul, write it today, and see it safely in the mail. If you have a word of appreciation to give, take down the telephone receiver immediately and speak that word now.

Post-mortem kindness does not help a weary soul, or a hurt soul to better living in this life.

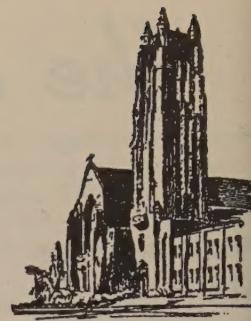
You can send sunshine, joy and happiness into the lives of others, but don't wait. Do it today.

Charles Haddon Nabers.

## Catching Fish

Dr. Bellamy's advice to a young minister who had made himself noted for a severe, denunciatory style of preaching, and who came to the Doctor to learn the secret of his un-success. "Why, man," said the older man, "can't you learn a lesson from the fisherman? How does he go to work if he wants to catch a trout? He gets a very little hook and a fine line, baits his hook carefully, throws it in most gently, and then sits and waits and humors his fish till he can land him while you get a cod-hook and rope line, thrash your tackle in the water and howl out, 'Bite or be damned!'"

# THE CHURCH *at WORK*



## LEARNING TO MAKE SHORT TALKS

The aim and purpose of this subject is of interest to any adult who is even mildly active in public and community affairs, and of special interest to the minister who is called upon to give talks on any and all topics of community as well as religious nature.

E.H.Lundin of Denver, discusses this subject in detail, in the 452 page Year Book, "Language Arts," put out by the National Educational Association in Washington, D.C.

To start with, he says, "Each student should learn to give short talks so that it would be a happy performance into which he enters wholeheartedly," and "No one should want to speak unless he has something to say and someone to hear it."

The outline he suggests follows,-

Choose a topic.

Gather the material.

Make a simple outline.

Have a good beginning.

Add interest by

Conversation.

Descriptive words.

Synonyms.

Variety of expression.

Have a good ending.

Choose a title.

Deliver the talk.

**SELECTING A TOPIC.** Current events, special occasions, trips, safety projects, neighborhood problems, community needs, group projects, etc. The topic chosen should be one with which the speaker is familiar through experience or study. If the topic is a very broad one, impossible to cover in a short talk, speak only on one phase of it. For instance, the topic

"Safety" would be a broad one, so the phrase "Bicycles On Our School Ground" might be covered in a short talk in a limited time. For practice in choice of topic make a list such as follows and choose the better of the two in each case, giving reasons for the choice you make.

Admiral Byrd at the South Pole.

Fresh Vegetables of the South Pole.

My Vacation.

My First Fish.

My Fall Wardrobe.

My Fall Suit.

**GATHERING THE MATERIAL.** If we plan to speak on some personal experience, review its facts, location, time of day or night, who took part and why it is remembered. Why do you want to tell of it now? If we choose something we have read or seen, decide on what part of the topic might be of interest to the listeners. If current events, be sure of your source of information and what part of it might be of any interest. (Notes and sketches may be helpful.)

**OUTLINING THE TALK.** Sometimes written, sometimes kept in mind only, but judged effectively only if we adhere to the topic chosen and limit the number of facts. Review the outline, determine what may be omitted without loss, whether adjectives, figures, locations, or plain statements are not necessary. Then line up the facts in logical order, which point comes first, and which follow, include all necessary facts needed to present the story so the audience will enjoy the experience with you and you, in turn, will enjoy the re-actions of your audience.

For practice it might be well to choose a topic in which we know the hearers will be interested, and develop it so the talk

will help them re-live the incident; then move on to a topic we believe new to the audience, but use the same plan and technique. Now, let us try using both outlines without writing them or looking at our notes. Compare with outline or notes later.

**A GOOD BEGINNING.** This means a good opening sentence or statement, or story, a self-starter to catch the attention of the listeners and arouse their interest in what is to follow. What should this beginning sentence do? It may give the setting of the incident, tell where or to whom the incident happened, or possibly it may even ask a question.

It might be wise to make a list, or a chart of beginning sentences, study them, analyze them. Rehearse these sentences, and understand just why they would be good opening sentences. Make a second list of words to avoid in the opening sentence, such as "I like," "I saw," and substitute expressions like "Why I like," and "Where I saw." Make a list of good topics, good beginning sentences for each, and determine if either or both of them might intrigue an audience. If so, rehearse the beginning or opening part to assure yourself that it will do what is necessary.

#### INTEREST THROUGH CONVERSATION.

We have our title, our opening sentence, and now we must add interest. How does one do this? Descriptive words, varying the sentences, changing the order of our thoughts? Practice these methods and determine what to do. Try explaining a personal experience in narrative form; then try using the exact words of those taking part in the story and judge which is most acceptable. List words that make good variation for the word "said." So as to avoid monotony.

**DESCRIPTIVE WORDS.** They help to avoid the pitfall of overdecorating talks. If the talk is to be our own, it must be natural, thus we aim to limit descriptive words. Make a list of descriptive words to use in describing children in a story. "Jolly" children. The "Sleepy-eyed" children. Such words aim to recall the actual scenes.

**VARIETY OF EXPRESSION** may lie in telling of an incident in connection with the scene, later incidents to come, or persons yet to be introduced, rather than

a series of short, choppy expressions. Practice the use of joining words like, "while," "until," and "although."

**ENDING THE TALK.** A good story teller knows if his audience is with him. Ask yourself, "Am I holding my audience?" One sure way of holding the audience is to hold the surprise to the end. Do not give the point of the story away in the early sentences and then explain in detail later, and expect your audience to go along with you. If you begin your talk with "While I was climbing a tree, a branch snapped and I fell and broke my arm," don't expect to hold your audience. The story is over. It's time to stop. Your one sentence told the whole thing.

**CHOOSING THE TITLE.** Like many an author, movie director, composer of music, it may prove best to choose your title last. For this we set up the following rules-

Be brief.

Make the audience curious.

Hint what the story is about.

Make a list of titles that may occur to you as suitable, study them and choose what you think best for various kinds of stories or talks. A choice of title for a story about a dog might be:

My dog.

Not The Dog's Fault.

How My Dog Knew.

It is a good practice to read talks and stories out loud and choose suitable titles for each of them.

**CONCLUSIONS AND RESULTS.** Some of us will find that the experience in following this outline for building short talks will wholly remove fear of being called on for a story or brief talk; we may even find that we really welcome the opportunity for such a request or assignment. That in itself is an achievement, apart from the added service open to anyone able to grasp an opportunity for teaching, inspiring or entertaining.

---

#### MASTER GUIDE TO RELIGIOUS FILMS

"To any who send us a stamped, self-addressed envelope, and mention The EXPOSITOR," writes the Selected Film-strip Co., "we will send free, brief data on more than 1000 religious and comparable filmstrips."

Because of the rapidly increasing use of films and filmstrips in the social and educational activities in the churches, and the as rapidly increasing available films and filmstrips for such use, it is obviously necessary to have reliable information on films and film content, if one would order films for church use with reasonable intelligence.

Here is available for you such information at the cost of a three cent stamp. Address your request for the above data, to The Selected Filmstrip Co., Whittier, California and mention this offer of the Filmstrip Co.

### MY FAITH LOOKS UP TO THEE (A comforting message for most funeral occasions.)

*My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine!  
Now hear me while I pray.  
Take all my guilt away,  
O let me from this day  
Be wholly Thine.*

In all expressions of life, joy, or sorrow, the Christian is taught to look up to God. Here we find a Divine Saviour, a forgiving Saviour, a Saviour who will own us forever.

A man often looks no farther than the test-tube or microscope. Some look no farther than their house and lands. Others look only to what governments and unions can do for them, but the Christian lifts his thoughts and gazes Godward to the "Lamb of Calvary."

*May Thy rich grace impart  
Strength to my fainting heart,  
My zeal inspire;  
As Thou hast died for me,  
O may my love to Thee,  
Pure, warm, and changeless be,  
A living fire.*

Here is strength for fainting hearts. The Psalmist said, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."

"Wait on the Lord, be of good courage, and He shall strengthen thy heart."

Discouragements, trials, sorrows, afflictions, all bring weakness, weakness of spirit, weakness of zeal, but look up

to God. "He giveth power to the faint and to them that have no might He increaseth strength."

Thousands and thousands of believers have found in Him the strength to carry on when hopes, dreams, and plans of life tumble to the ground. How often . . . . . was a tower of strength to which others fled when they were discouraged, simply because she looked unto the Lord and was strengthened by Him.

*While life's dark maze I tread,  
And griefs around me spread,  
Be Thou my Guide;  
Bid darkness turn to day,  
Wipe sorrow's tears away,  
Nor let me ever stray  
From Thee aside.*

Here is a sure guide for the darkness. "Lord," we cry, "to whom shall we go, Thou alone, hast the words of eternal life."

The world has many voices crying out directions. Some of them are good. Some are not so good. Some are very temporary and undependable, but here is one that is changeless - that can be depended upon.

All of God's truths, all of His promises, all of His teachings are to give us direction - light for darkness. When it comes to important questions of life and eternal life, He has the answers, for "Thou alone hast the words of eternal life."

*When ends life's transient dream,  
When death's cold sullen stream  
Shall o'er me roll,  
Blest Saviour, then in love  
Fear and distrust remove;  
O bear me safe above,  
A ransomed soul.*

Here is security forever. We go to school, secure good positions provide pensions and old age assistance, buy stocks and bonds - all looking to security. Each one of these mentioned has a part to play and a wonderful part. Yet each one of these good things is limited by time, by weakness, by death. When our three score years and ten have been reached or exceeded and the voice of the Eternal Creator speaks, "Come for all things are now ready," where then is our

security? There is none except God in Christ. "I am the Way, the Truth and the Life, no man cometh unto the Father but by me." "I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also."

Here is security, not for a day, an age, or an era, but security forever.

So today, though gathered about this casket, we sing through our tears, "My faith looks up to Thee, Thou lamb of Calvary," for here indeed is

Strength for our fainting hearts,  
Sure guidance for the darkness,  
Security forever.

William A. Kuntzleman

## ANNIVERSARY HELPS

Church Anniversary celebrations which are widely observed, often include consideration of the organization of the original congregation, the church building, the calling of the ministers who have served, the re-building or re-modelling projects accomplished and additional buildings and parsonages, the observance of the milestones passed and the centering of the congregational attention on the new undertakings the congregation anticipates.

"How To Plan An Anniversary Campaign," a folder on just such Church plans and activities, is offered free of cost to any Expositor reader who writes for it to;

Castle Island Press  
5417 W. Monroe Street  
Chicago 44, Illinois

The folder contains information on how to handle advance announcements, anniversary announcements, special drives and other activities concerned with and emphasizing the future undertaking. When writing about this folder, enquire about Anniversary Seals, made especially for individual congregations and other such groups, which seals may be used in publicizing any special occasion. Members of congregations will enter into the full spirit of special observances when they are privileged to use attractive seals on their personal letters, cars, windows, etc. Be sure to print clearly your name and address when writing for this folder.

## FOLDING CHAIR ACCESSORIES

The American Seating Company has just announced accessories for use on folding chairs they manufacture for use in churches, parochial schools, fellowship rooms, dining rooms and in places used for group assemblies of any type.



Quarter-inch steel rods are used in this new American Seating Co., book rack. They snap on over the cross-braces of the folding chair.

The accessories were especially designed for metal folding chairs such as are commonly used by churches, and include detachable kneelers and communion cup-holders.

Six chairs in the American Seating line are ideal for the new accessories. Models 56 and 57 with padded seats; recently announced models 60 and 61 featuring upholstered, spring-arch seat construction; and models 53 and 54 with shaped steel and birch ply-wood seats, all accept the new accessories.

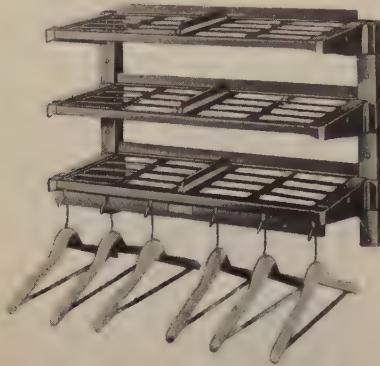
The kneelers and communion cup-holders are finished in beige enamel to match the color of the steel chairs themselves.

## GOOD ADVICE

*Don't get angry and threaten to leave the church. A colored preacher said, "Some folks think they hurt the church when they get mad and quit. But they are wrong about that. It never hurts the tree for the old dried apples to fall off."*

## TOWARD ORDERLINESS

The Vogel-Peterson Company seems to have hit upon a solution to the commonly experienced problem of unsightly and disorganized piling up of coats and hats of members while they are at worship.



Single Unit Section of the new Vogel-Peterson Valet Wall Rack.

So the announcement, just out, of the new Vogel-Peterson Valet Wall Rack will be most welcome. Easily attached to the wall, and at heights to accomodate all age-groups, the new rack provides individual space for every hat and accurately spaced hangers for every coat, which permits all garments to hang individually, in the light, aired and dry, a far cry from the old order of first come first served and the after service tussle for hats and coats.

### TOO LATE

A well-known clergyman has made it his custom for a number of years past, to spend a greater part of each summer season in the Adirondacks. For nearly all of this period it has been the plan of his family to entrust their comfort to one faithful guide, Harvey by name. Ever since the chapel was built near the preacher's camp, it has been his practice to preach there several times each season. One day last summer he said to Harvey:

"I never see you at church. How is it that you never come? You will be welcome. Come next Sunday."

"Well, you see, sir," and Harvey seemed in a half-apologetic mood for his neglect, "you see, sir, I don't have very much time and those - those things - church services, and so on, are matters

which do not interest or concern me. I fear, sir, I am a man of the world rather than a man of the church."

"Will you not come and hear me next Sunday morning?"

There must have been considerable earnestness in the preacher's words, for Harvey promised. From here on the story is told in the clergyman's own words.

"I went to work on that sermon. It was to be for him and him alone. I was determined to touch his heart. He was a brave, manly fellow, good and kindly in his home, and well worthy of any sermon which might be given in his behalf. But word came on Tuesday that he was ill, very ill, as I found on going to his home. I was never permitted to see him alive again, for on Wednesday night his life went out.

"Saturday morning came, and I was asked to conduct the funeral services; but I had to decline from shame. I had known Harvey for ten or a dozen years, and less than a week before he died was the first time in my entire life I had spoken to him of higher and better things, than this world and this life afford. And even then I had only asked him to come to church to hear a sermon which I was to preach. On Sunday morning I preached that sermon, my sermon to Harvey, but the words were spoken too late. He was out there in the churchyard, and I, I had neglected a great and vital opportunity.

John David Anderson

### CONTRAST

Some murmur when their sky is clear

And wholly bright to view,  
If one small speck of dark appear

In their great heaven of blue;  
And some with thankful hearts are filled

If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

In palaces are hearts that ask,

In discontent and pride,  
Why life is such a weary task,  
And all good things denied?  
And hearts in poorest huts admire  
How love has in their aid  
(Love that not ever seems to tire)  
Such rich provision made.

Archbishop Trench



# The Pulpit

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## WHAT PRICE SECURITY

ROBERT H. YOLTON

*Text: John 16:33. In this world you have tribulation, but be of good cheer, I have overcome the world.*

ONE of the basic human drives is the desire for security. No man likes to have his life harassed by impending disaster. But it is also paradoxically true that the desire for security can become such an obsession that it makes for the very feeling of insecurity the individual is wont to be rid of. Perhaps you remember the White Knight in the book "Alice Through the Looking Glass." He was always very much prepared for anything that might happen. In talking to Alice one day, the conversation went like this:

"But you've got a beehive or something like it, fastened to the saddle," said Alice.

"Yes, it's a very good beehive," the Knight said. "One of the best kind, But not a single bee has come near to it yet. And the other thing is a mouse trap. I suppose the mice keep the bees out, or the bees keep the mice out. I don't know which."

I was wondering what the mouse trap is for," Alice said. "It isn't very likely there would be any mice on the horse's back."

"Not very likely, perhaps," agreed the knight, "but if they do come, I don't choose to have them running all about. You see," he went on, after a pause, "it's as well to be provided for everything. That's the reason the horse has all those anklets round his feet."

"But what are they for?" Alice asked, in a tone of great curiosity.

"To guard against the bites of the sharks," the knight replied. "It is an invention of my own."

We smile at the White Knight's passion for being prepared, but I think, before we dismiss it with a smile, that we might well think about it further. For it could be that his passion for being prepared is a symbol of our emphasis on security these days, both personal and national. Not that I do not believe in security for both the individual and the nation. I do. But I would simply remind you that we can pay too high a price for security as we can pay too much for anything. If we begin to make security a fanatical passion of our life, as did the White Knight, we will, as did the Knight, have a miserable trip through life. For it is possible to fill our lives with too much security, with too great an emphasis upon this matter of personal safety. And once we become overly concerned with security, we are on the road to making our life one big flop. Certainly we are a security conscious nation. Is that the reason that our neuroses are at an all-time high? Certainly it is so that the worship of security can make fear the predominating influence in our life, with the result that fear paralyzes all our creative efforts. You don't really live if your only concern is security.

Dr. Halford Luccock, writing in the Christian Century says, "Many people never have any unadulterated pleasure in anything, because it may rain tomorrow. Their motto is always, 'Save for a rainy day.' That is the surest way to make every day a drizzle." Surely, that is too great a price to pay for so-called security.

Jesus had quite a bit to say about this matter of security. It will pay you to read the Gospels through again and see how very often He referred to this matter. All He had to say on the subject may be sum-

med up in this, - that security is not to be found in trying to preserve your life, for that is the surest way to lose it. We know that Jesus said this, but we just won't believe it and so we continue to go on trying to protect our lives and become miserable in the doing. So I would emphasize once again the truth of what Jesus said, that you can't find security by trying to preserve your life. If this fact be true, then how do you find security? Jesus again was quite emphatic in saying that security came only from faith in God. Any other kind of security, bought at any price, was, in the long run, not security at all. Jesus said that security which was worthwhile would come only as we having done our best, were willing to trust the rest to God. Then we would have the only security worth the name.

A while ago, there appeared the stories of four men who, in the hands of the enemy had suffered terms of imprisonment in solitary confinement. The terms varied. I think the longest was two years. All those men found God. Three became Christians; the fourth, though he did not find a definite religious creed, yet found God. These men, amid the greatest insecurity, so far as external conditions were concerned, found security in God.

This is the kind of security I am talking about. Jesus told His disciples, "in this world you will have tribulation," for that is the kind of world in which we live. Jesus' gospel is not an insurance policy against trouble; it does not guarantee security from disaster to the user. But it does bring security that the world cannot take away or give. There is Paul, for example. His lifelong dream had been to go to Rome. Well, he got there all right, but with chains around his ankles and the stone prison as his lodging place. Yet he wrote to the little church at Philippi, "I am a prisoner for Christ and I am very, very happy, I don't know whether it is better to live or to die, since I'll be with Him in either case. But this I do know, that while I live, for me, living is Christ." You have to respect a faith like that, and you can't help wishing that you had it for yourself, so that no matter what happens to you, inwardly you will know that peace that passes all human understanding.

"God," said a Scottish plowboy to a fellow sufferer, a bit scared as the horrid

end drew near, "never guaranteed to keep us out of trouble but He did promise to bring us through the worst of them." The New Testament word to us is that we can have that kind of security irrespective of outward conditions, if we have that kind of faith. Colonel Younghusband once made a most hazardous journey into Tibet. It was full of danger, yet he moved among them with serenity and inward peace. When asked his secret, he said, "It is twofold: (1) I have been sent by unimpeachable authority for a purpose which is sound. (2) If I get into a tight place, I have the government behind me, which would use all its resources to see me through." So, too, we belong to God. We are on His errand, He is behind us. If we so feel, then no matter what the outward conditions, we will be inwardly secure. And this is the only security worth having.

Perhaps some of you have read the biography of William Penn. It is rewarding reading. William Penn encountered great vicissitudes of fortune from the dirt and darkness of prisons to the perils of the American wilderness. It would have been enough to have gotten the best of many a man. But Penn had deep within him what the Bible calls the "Everlasting Arms." He had a faith in God that no outward circumstance could alter, so that at three-score years and ten, he could say, "I bless the Lord, I am yet upon my Rock, lasting foundation."

So, we come back to the point from which we started. Security is not found in preserving your life and mine from danger or hardship or disaster, for no man ever lives without encountering a share of these. Real security is found as we place our faith in Him who wants to be the Rock of your life and mine.

But this is not quite all of the matter either. Security is found as we place our faith in God, but it takes more than that to make life a thrilling thing. Security is found as we have faith in God and seek to serve Him in every way we can. This service may mean that often we throw our lives, with a reckless abandon, into causes that are right and good, with no thought at all of our personal safety, yet as we do so, we find the security that makes life worthwhile. I am sure many recall the story of the English statesman,

John Bright. The wife, to whom he was devoted, had just died, and he was crushed into the depths of grief. "All that is left on earth of my young wife," he wrote, "except the memory of a sainted life, and a too brief happiness, was lying still and cold in the chamber above us." Mr. Cobden called upon me as a friend, and addressed me, as you might suppose, with words of condolence. After a time he looked up and said, 'There are thousands of homes in England at this moment where wives, mothers, and children are dying of hunger. Now,' he said, 'when the first paroxysm of your grief is past, I would advise you to come with me, and we will not rest until the Corn Law is repealed.'

Bright joined forces with Cobden, and slowly but surely they did accomplish the repeal of the legislation that made it almost prohibitive for the poor, the widowed, and the indigent to have sufficient bread. In that service rendered to his people, Bright's personal sorrow was assuaged, and in serving others, he found a peace that the world could not take away. Those who seek to live only for self never find any abiding security. For when a man lives for self he is always afraid someone is going to take unfair advantage of him. He lives with a distrust of his fellowman. He questions the motives of all those about him. And so, while he seeks to protect his life by building up economic security, protection from disease and from his fellowman, his concern for his own safety becomes such an overwhelming obsession that he never finds any peace at all and so becomes the most miserable of men.

I remember, when I was studying zoology, the first animals we were introduced to, were the protozoa. The protozoa, as you know, is one of the smallest and simplest forms of animal life. The protozoa multiplies by continually dividing itself in half. It achieves immortality as it gives itself away. It is just so with man. As he gives of his energies and affections and concerns in helping others, he does not lose his life, but rather he begins to find and save it. So, Jesus knew whereof He spoke when He insisted that a man finds security only as he forgets about it for himself and seeks it for his fellowman. For as a man begins to serve others he suddenly realizes that what happens

to him is of small moment, if in the end the world becomes better because of him. But such service is dependent upon our faith in a God who made us and will not abandon us and who has put us here to help make His will a reality upon this earth.

So again, we come back to where we started. What price security? It is all too apparent that we can pay big prices for so-called security and yet not find it at all. Indeed, we will not find it simply by hedging our lives with pensions, seniority rights and Blue Cross insurance. Jesus did not offer such things at all to His first followers, nor does He promise them to His present day disciples either. His prospectus to His disciples did not read: "Go ye into all the world, and you will have a forty hour week, two week vacation with pay, hospital benefits, a closed shop and a big pension," important as these things may be, it did say however "In this world ye shall have tribulation." And they certainly had a lot of that.

*"They climbed the steep ascent of heaven*

*Through peril, toil and pain."*

But they had a great exciting trip, as they climbed. And we will, too, if we follow in their train.

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## LOYALTY SUPREME

FRANCIS C. WILSON

*Text: Matt. 10:39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.*

I speak to you this morning about the Great Delusion that has wooed and won the mind of modern man.

It is a delusion that has almost completely taken over the moral dynamics of our time. We have been won by its subtlety. It has great appeal. So much so that he who does not capitulate to its terms is thought of as being rather strange, out of step and a little old-fashioned, perhaps a bit naive.

The delusion is this - that the chief end of life is to be comfortable, well fed and happy - that the "easy way out" is the best way - that skill can be achiev-

ed without experience and hard practice, that character can be attained without self-control and self-discipline, and that religion can be affective without conviction and commitment.

All of this is part and parcel of our twentieth century cult of ease and convenience and a pervading spirit of "something for nothing."

It is a grand delusion. It violates alike the laws of physical growth and craftsmanship, of economy and of morality. It betrays the Christian faith. It is unmoral and un-Christian.

And yet, this delusion is so prevalent that it has been innoculated into the thought pattern and life molds of almost all of us. Not many of us want something hard to do. Instead we want something easy. A prominent business man told me the other day that he has to hire some twenty-five clerks before he can find one who really wants to work. The service motive has all but disappeared, and the paycheck seems the only incentive of too many people today.

We want good government, but few good men can afford to run for office because we do not support them. In any election only a fraction of us take the trouble to go out and do so simple a task as to cast a ballot in a free democratic election.

We strive for character, but we avoid self-discipline as we would the seven-year itch. We want our children to be well behaved but we fail to give them much of an example to follow.

The Great Delusion does its best work in the realm of religion and that is our major concern. We are led to believe with some degree of sincerity that we can follow Christ without cost, that being Christian is simply to don an outer garment to be worn when it is in style and then cast aside when another form of dress is required by convenience or social custom.

Jesus explodes this idea completely. He constantly reminded His followers of the cost of being creative disciples. But He held up a challenge so noble and so thrilling that those who followed always felt that the calculated risk of serving Him was worth the try - even if it meant self-denial, persecution and possible death. When He sent out His twelve disciples to teach and to preach, he made it

perfectly clear that this new Gospel was no picnic. All He could promise was that they had never had it so bad. No cult of ease for Him. "Ye shall have tribulation in the world, but fear not, I have overcome the world." It is going to be tough because it is going to take the best you have and perhaps all you have.

As a matter of fact, said Jesus, any person "that loveth father or mother more than me is not worthy of me; and he that loveth his son or daughter more than me is not worthy of me." This is from the same One who exalted marriage and the family life; who indeed said, "what God has joined together, let not man put asunder." What He was doing was to hold up the challenge that to live a daring faith is a matter of loyalty supreme, that it is a costly business to be truly committed to such a way of life.

The heart of the challenge is this: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." He was gambling for high stakes. All of life or none of it. Winner take all.

Now you will have to understand Jesus before you can understand such an amazing paradoxical proposition. Remember that this was asserted by a man who literally gave Himself in sacrificial living. He lived for others. He lived for a cause, a way of life, that was to lead men to salvation and redemption. He never defined success in terms of personal popularity nor in the abundance of things which He possessed. His whole life was taken over in the pursuit of His major objective that He had come that men might have life and have it more abundantly. You cannot talk the way Jesus did unless you really mean it. He did. And for His real disciples He accepts no less a devotion to the larger task of the kingdom of God.

John Bright reminds us that as much as we exalt Christ and His redemptive Cross, we don't want that Cross for ourselves. "Indeed we would have it the chief business of religion to keep ourselves far away. We want a Christ who suffers that we may not have to, a Christ who lays Himself down that our comfort may be undisturbed. The call to lose life that it may be found again, to take up the Cross and follow, remains mysterious and offensive to us."

Jesus lived a religion that meant some-

thing vital and dynamic. He calls us to that kind of faith, and if we follow Him we need to realize that it will cost us something. The price tag is high. For real Christianity cannot be equated with peace of mind, comfortable ease and life without tensions. Of course, a lot of best seller books have been written about such a way of life. But Jesus did not write any of them. Neither did Paul, nor John Hus, nor John Knox, nor John Wesley.

What Jesus did say was that "he that taketh not his cross and followeth after me, is not worthy of me." There is no easy way out here. It means it is going to cost real devotion and sacrifice.

When Jesus declared "he that findeth his life shall lose it," He was speaking to men who for the most part would die because of Him. Almost all of them would become martyrs. Now a martyr does not have to be a martyr. The alternative is always open to him to give in, to compromise. When Jesus stood before Pilate, He could easily have saved Himself and avoided Calvary by the expedient of equivocation and recantation. But the life saved by evading the real issue is lost. To be untrue to the best is to kill the best that is in you.

We Christians can and so often do, lose our spiritual lives by compromise and self-excuse. We "find" personal ambitions and selfish convenience. We take the easy way out. We bow in acquiescence to the cult of the easy. And each time we do it we betray Christ and His Gospel of creative, redemptive life. O, how easy it is to explain away our Christian convictions and responsibilities! But if the truth were known - and God knows it - we are only emasculating our religion by making it too easy. We are killing our faith by self-indulgence. We are soft. As Theodore Roosevelt would say, we are coddling ourselves. Peter Marshall once used the quotation, "Church members in too many cases are like deep sea divers, encased in the suits designed for many fathoms down, marching bravely to pull out plugs in bath tubs."

The work of the Church of Christ is seriously imperiled because so few are willing to do their part, and many churches suffer because so many members do not take seriously the obligation and the privilege of church attendance. But the

more serious danger is that too many of us are losing our spiritual lives because we have fallen victim to the snare of secularism in that we selfishly plot our own little ways without conscious awareness of God. And the strange thing is that we have kidded ourselves so long that we delude ourselves in the notion that we are justified in our easy, complacent way of life. As Stanley Jones puts it, once inoculated with a mild form of religion, we have become immune to the real thing.

Better we should recall the words of Henry Ward Beecher: "Religion means work. Religion means work in a dirty world. Religion means peril, blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody; and you are not called of God if you are ashamed to scour and scrub."

In Tennyson's *Idylls of the King*, as you recall, Galahad approaches the dangerous seat in which he is to take upon himself the vows of a knight of the Round Table. Merlin chides him in the warning that "there no man could sit but he who should lose himself. "Back comes the confident retort of Galahad, "If I lose myself, I save myself." This is the challenge before us all, to lose ourselves in Christ for the greatest cause in the world. Communism is a great threat because of its deathless zeal and faith in itself as a means to conquer the world. Can we dare have less faith in Christ's ability to change and transform the world if we serve Him in all human relationships.

The only way we can help win the world for Christ - indeed the only way we can be saved ourselves, is through a consuming conviction that He IS the "Way, the Truth, the Life." We need to lose ourselves in a new dimension of faith, a pervading dynamic that takes us out of ourselves, as it were, in loyalty supreme. During almost every baseball season there is some team that takes a sudden spurt and wins many games. But a seasoned team like the New York Yankees is never too worried. They invariably say of the other team, "they are just playing over their heads." They are performing better than their normal ability and in time will come back down to their right level. But when Christ is really given first place in our lives, we, too, begin to

"play over our heads," and we stay over our heads, because a new force has taken over our lives.

From Him who came that we might have life and have it more abundantly, comes the summons, "Come, follow me." But to follow Him is to give Him first place in our lives. There is no other way but all the way.

"He that taketh not his cross and followeth me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This is the essence of loyalty supreme. An ancient prophet phrased it, "This is the way. Walk ye in it."

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## THE DIVINE GENEROSITY

JOHN H. JOHANSEN

(*An Exposition Of The Parable Of The Labourers In The Vineyard.*)

*Text: Matt. 20:8. So when even was come, the lord of the vineyard said to his steward, Call the labourers, and give them their hire, beginning from the last unto the first.*

Probably few passages of Scripture have puzzled thoughtful Christians more than the Parable of the Labourers in the Vineyard. And no wonder, for at first sight it seems to exhibit God as unfair in His dealings with men. Against such a thought the Christian's whole soul revolts. However much man may fall short of justice, God must be just, or we could not worship Him. If we did not believe in the ultimate triumph of justice and the infallibility of our heavenly Father, we should despair.

If, however, we examine this parable closely, and "scratch below the surface," we shall find that the apparent difficulty vanishes, and a beautiful and important lesson is set before us, a lesson which is much needed by the Church of Christ today.

From the context we learn the circumstances out of which the Parable sprang. The Apostles had just witnessed the great

refusal made by the Rich Young Ruler, who, when compelled to choose between his wealth and Christ, clung to his wealth. Then Peter, instituting a comparison between himself and the young ruler, remembers with great self-satisfaction and self-complacency his own sacrifices, and those of his fellow-disciples. "Lo," he declares, "we have left all, and followed thee; what, then, shall we have?"

To this question of Peter, our Lord gives a twofold reply. First, He says that all who labour in the Kingdom will most surely be rewarded. These are His words: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life."

Christ declares that he who surrenders earthly affections, or earthly goods, for the sake of God and man, will receive, not merely an equivalent, but the very things he has surrendered, and these raised a hundredfold in value, and that he shall not have to wait for this return til the next life, but shall have it "now in this time."

The significant words attached to this promise, "With persecutions," point to the fact that no life can be free from stress and sacrifice, from pain and conflict. But the promise abides unshaken; we shall get back manifold more than we have surrendered, and even the same kind of goods we have surrendered, though no doubt purified and in a higher form.

Christ gives a second answer to Peter. This answer is directed not to his question, but to the spirit that inspired his question. "But many shall be last that are first, and first that are last." It is not the quantity of work that is done, but the quality that counts, in other words, it is the motive and spirit with which the work is done that counts in the Kingdom.

To enforce this truth our Lord tells this parable: "For the kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire labourers for his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his

vineyard." Then we read that the householder "went out about the third hour," and "again about the sixth and ninth hour," and finally, at the eleventh hour, he found others idle in the market place, "and he saith unto them: Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard."

Now, so far, there is nothing unusual in the conduct of the lord of the vineyard. He acts as any other owner of a vineyard would have done, in Palestine or elsewhere, who was eager to make the most of his vineyard. His frequent visits to the market-place, from dawn to sunset, show how earnestly he was bent on securing the best returns possible.

But, when the hour for payment of the labourers arrives, they soon discover that the lord of the vineyard is a very unusual person. For the men that were hired at the eleventh hour received to their astonishment and joy, every man a penny, as those that were hired earlier. And when those that were hired first came forward, they naturally supposed that they should receive more. And so their day's work closes in bitter discontent, to which they give outward expression in the complaint: "These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day."

Clearly, the lord of the vineyard appears, at this stage of the story, to be a very eccentric person. For he pays his labourers, not so much for work, as for goodwill. He thought more of one hour's work done by the men last hired than of the twelve hours' work done by the men first hired, a thing wholly unnatural in human affairs. And it is just at this point that the central teaching of the parable emerges, for the meaning behind the story has here reacted on the story, and changed essentially the conduct and spirit of its leading agent. The attitude of the lord of the vineyard to his labourers is so transformed as to present the attitude of God to His own servants.

We have here the valuation that Heaven sets on earthly values. In Christ's Kingdom one hour's work, done in the right spirit, is worth more than twelve hours of mercenary labour, for, in Christ's Kingdom the labour of the hireling is really value-

less.

This parable condemns the view that God is concerned first and foremost, with the service we render Him and particularly with the amount of that service. God's chief concern is for His servants themselves, and not for the service they render. Our Lord's aim is to transform us spiritually, so that we may work in the same spirit in which God, Himself, works.

The true interpretation of this parable is not that if we have faith in God there is no saying where He will lead us; nor is it that the standards of this world are not those of the Kingdom of God. Both of these thoughts may be true but they are not what Jesus intended to teach by this parable. The true interpretation of the parable is that God deals generously with men. This is a Parable of Divine Generosity. And the problem of the parable does not center around the men who worked all day and got their wage. That offers no difficulty. The difficulty comes when we consider the men who worked only a few hours and got just as much pay as the others. How come? Did they deserve it? And the answer is No, they didn't. Then why did the man give them money they did not earn? The answer to that is simple - because he wanted to, because he was generous. That is the point of the parable. If the just wages were twenty cents a day, then those that had worked only for one hour deserved two cents, according to strict justice. Instead, they were treated with extraordinary generosity and given twenty cents. The God with whom we have to do is generous to the extreme. He deals with us not in accordance with the strict laws of justice, but with the higher law of love. You and I live out of the generosity of God, our Father. That is the true interpretation of this parable.

Now, thirdly, how does that fact apply to the situation in which we find ourselves? It means, first of all, that we have no right to make claims upon God as if we had earned some rights. What God gives us by way of life and health, food and clothing, home and job, and everything else, He gives out of His love and generosity. We never earn anything from God's hand. That is why the Bible is always warning against covetousness, against envy, against jealousy. God is the

Giver of Gifts, and if He chooses to give your neighbor more than He chooses to give you, what right have you to complain? Even that which you do have, you did not earn at God's hand. The Christian doctrine of Stewardship rests upon this fact. We live out of God's generosity, and everything we have we have because of God's goodness.

The great tidings this parable has to declare is that if our generation were humble enough to turn to God, He would treat us most generously. Our sins would truly be pardoned, our natures changed, the history of the world would be altered, the tone of the earth would be transformed and new hope born in men, not one iota of which we have deserved or earned, but which would be ours, because God is generous. He is one who deals with men according to the law of love.

This means, in the second place, that the action demanded of our generation, in the light of this parable, is to take the step of having faith in God.

One of the New Testament doctrines which the Protestant Reformation rescued from the dust of centuries, was the doctrine that we are saved by faith in the finished work of Christ. Only by faith are we saved, not by merit or achievement. When it comes to the need, the desperate need for the forgiveness of sins, and for the hope of heaven, you and I can make no claims before God. Paul says we have spoiled everything by our sin, and if God did not show mercy we would be hopelessly and forever lost. You cannot earn your way into heaven, earning it step by step by the good things you do.

Everyone is a sinner and everyone is under God's judgment until and unless God comes with His divine condescension to forgive and heal us of our sin. Don't ever forget that. You have no right before God, we all live out of His great mercy. "Saved by grace" is the war-cry of the Protestant Evangelical churches. This is New Testament Christianity, and it is the point of this parable.

But how hard the doctrine of merit dies! How proud we are of our "works." How blindly we offer our legality in protest against God's free grace. How loveless we are toward the sinner. This parable is the gospel warrant for a great word of Paul: "For by grace are ye saved through faith;

and that not of yourselves; it is the gift of God; not by works, lest any man should boast."

## THE SIGN OF THE EVERLASTING

DAVID T. ERICKSON

*Text: Exodus 3:12. And he said, Certainly I will be with thee...*

**M**OSES had killed an Egyptian whom he found beating one of his countrymen and he had to flee into the wilderness. There he herded sheep and learned the lesson of patience. One day he saw a bush that burned with fire and was not consumed, and he learned that he now stood on holy ground. There he was commissioned by God to go and free the people of Israel from their slavery in Egypt and to lead them into a land flowing with milk and honey. Moses protested he was not big enough for the job. "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" To which God made answer, "Certainly I shall be with thee." I wonder if that is not the ultimate answer of God to every question.

Moses didn't like God's answer. In fact there are very few people who do. We prefer to find the sign of the Everlasting in some blessing which makes us feel we are singled out for particular and special attention by the Most High. To discover this sign in being singled out by the Almighty for some arduous and dangerous task with the assurance that God will be with us as we work for its accomplishment is too great for our small hearts. We would much rather find this sign elsewhere. Perhaps we look for it in the realm of fantasy and away from the realm of common sense in a sort of realm of magic where things happen without reason or necessity. There it is possible for God to give us a sign without such painful consequences. There God can reward us for having done nothing. There we can receive His approbation without having deserved it.

But whenever we use the sense which God has given us, we find this to be quite impossible. We realize we cannot be sons or daughters of the Most High, without having, in a sense at least, deserved it. His favorite sons and daughters are those who do His will, who tackle the job He gives them to do, without any other promise of reward than that of His continued presence and support. If God were to reward those who have done nothing, this would be a chaotic world, an immoral world in which "A common grayness silvers everything." Much of the time we know it is not that kind of world but there are times when we hope God will make an exception for us so we may discover there, the sign of the Everlasting.

Man has always craved signs and wonders for he does not like a world of law. Perhaps it is because he dreads the working out of law knowing that the kind of life he is living can never bring him much in the way of results of the kind he would like. He would much prefer an irrational world where he might conceivably get something he had not deserved and at the same time escape the results which his way of living must bring forth.

Jesus condemned this craving for the miraculous and emphasized the orderliness of operation in both the natural and spiritual worlds. He pointed out that the sun shines and the rain falls on both the good and the wicked without discrimination. Everything works according to law and not according to chance or caprice or magic. It is not otherwise in the moral realm, for "the tree is known by its fruit" and the Scribes and Pharisees knew what He meant. Addressing Himself to them He went on to say, "Ye offspring of vipers, how can ye, being evil, speak good things for out of the abundance of the heart, the mouth speaketh. The good man, out of his good treasure, bringeth forth good things; and the evil man out of his evil treasure, bringeth forth evil things." In our sane moments we know this is true, but in our other moments we hope God will do that which is not right and that the consequences of the lives we live will be averted from us.

The Scribes and the Pharisees seemed to be enjoying a sane moment and so they did not try to answer Him, but instead,

they changed the subject. Does that seem familiar? And so they spoke to Him again, and said, "Teacher, we would see a sign from thee." To which He answered, "An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of Jonah the prophet: for as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, for they repented at the preaching of Jonah; and behold, a greater than Jonah is here."

Jesus not only refused to give them a sign but condemned their request, telling them they had the story of Jonah and now an even greater was here. In a sense the story of Jonah and his relationship with God is summed up in the words of our text: "Certainly I will be with thee." Jonah tried to flee and God saved him from himself. He protected him when he preached his sermon of doom. He was with him in that He blessed his preaching so that it was not necessary to destroy Nineveh. That God had been with him all the way meant very little to Jonah for he liked neither his task nor its outcome. He would much rather have had some other sign of the Everlasting, even as you and I. It is still true that "An evil and adulterous generation seeketh after a sign." And God still answers as He did in the long ago, "Certainly I will be with thee."

We do not like this answer because we are without faith. If we should state the case honestly it would read something like this: "O God, Thy presence is not enough. We would see signs and miracles and wonders that we might believe on Thee." God may give us a token but that is about all, and the token is just as disturbing as the commission. The verse from which our text is taken reads as follows: "And He said, Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." What a token that was! After Moses had done the job, after he had freed this nation of slaves, after he had walked into the jaws of death, after he had accomplished the impossible and in-

credible, he would find himself with his whining mass of slaves in the place where God was now speaking to him. Moses did not like that kind of an answer. Moses wanted a blueprint of the job with specific directions as to how he should proceed. And what God gave him was this; "I'll meet you here when you have done the job." Not much of an answer, was it? No, not if you overlook those first words, "Certainly I will be with thee." God wants us to venture greatly for Him on the strength of that promise. If we were not so craven-hearted and fearful, we would attempt great things for God and do them too.

*As the marsh-hen secretly builds  
on the watery sod,  
Behold, I will build me a nest  
on the greatness of God.*

That is what God wants us to do. He wants us to adventure on the strength of His promise that He will be with us. And lest we should forget, Jesus repeats the promise: "Lo, I am with you always even unto the end of the world." God wants us to walk by faith but we want to see. Moses wanted to see the whole plan and God answered, "Certainly I will be with thee." And the proof, "I'll meet you here after you have done the job." Moses ventured out on his high enterprise with nothing but that promise. It was one of the most difficult tasks any man had ever undertaken. He was met with derision and scorn and contempt. Pharaoh and his officers hated him. The slaves whom he came to free, resented his meddling in their affairs. When their burdens were increased they hated and cursed Moses. He never saw farther than one step at a time. Danger was his daily companion and death lurked at his door as he slept. But God was with him as He had promised and after heartaches, fears and disappointments innumerable, he led Israel out of Egypt and God met him where He had said He would. God always does that.

All of us have questions for which we can find no answer. When we take these questions to God, He answers us as He answered Moses, "Certainly I will be with thee." He wants us to walk by faith on the strength of that promise but we crave signs and tokens. Even if we were to receive complete specifications and

blueprints in which all our questions were answered, we should not be able to understand them. Only at the end when we have completed our tasks, when we have made the venture of faith can we understand why He has led us as He has.

If we could but learn to take one step at a time without seeing and understanding the distant scene. If we could but rid ourselves of the craving for signs and miracles and be satisfied with His presence! The token Moses received will be the only token you are likely to receive. When by faith, you have gone out and done the job God has given you to do, this will be the token. When you have finished the task He will meet you at the appointed place. But all during the time you have been walking by faith, He will have been with you. That promise is enough for the hours of disappointment and sorrow. It is enough for the hours of bereavement. It is enough for the times when the task seems to be too great. It is the answer to every need of man. It is the one sure and unmistakable sign of the Everlasting, "Certainly I will be with thee."

## JUNIOR PULPIT

### THE SECRET OF THE BARREL CACTUS

*Text: Luke 12:21. The kingdom of God is within you.*

*John 4:13-14. Jesus answered and said unto her, everyone that drinketh of this water shall thirst again.*

The Barrel Cactus is one of the strangest members of the huge cactus family. It has no arms or branches or even leaves. It is large and round and taller than a man when full grown, but shaped like a barrel, hence its name. It is not a very pretty thing for it is covered with long spines. This odd cactus grows in a strip of desert country that extends through the southern parts of New Mexico, Arizona and California.

But this is not an empty barrel. It is filled with a soft watery pulp, and that is the secret of the Barrel Cactus. Men were a long, long time in discovering that fact. They kept clear of the spiny barrel for fear of the spines. Early pioneers,

who crossed the desert, often suffered fearfully from thirst and the heat, not knowing that close by, in these ugly cactus barrels was water that could have relieved their tortures, even saved their lives, the lives of their companions and their animals, too. But they saw only the queer, threatening, spiny green barrels, and kept away from them, and so many of them died of thirst.

But the wild animals and birds which inhabit the desert, are much wiser. They have known the secret of the Barrel Cactus for countless years and they also know how to get the water out of the barrel when they are thirsty. The birds simply peck away at the cactus until they make a hole through its tough skin and from that hole they get enough water to satisfy their thirst.

Every cactus has the ability to store up water. That is why they can live in the sandy desert where so little rain ever falls. During the long, hot, rainless months, cactus plants feed on the moisture stored in their own bodies. When the Spring brings occasional rains to the desert, the Barrel Cactus does more than store up the water. It puts out small blossoms which completely cover the top of the barrel. Then the cactus is really beautiful and people who cross the desert often stop to admire its beauty. But very few of them, today, know of the large supply of life-saving water inside the barrel.

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## THE DOOR

*Text: John 10:9. I am the door; if by me any man enter in, he shall be saved . . .*

What a lot of doors there are! It is very hard to imagine anything more common than a door, unless it is a window. But no matter where you go, or for what reason, you just can't get out of sight of a door of one sort or another. If you were to count all the doors you passed through in any one day, the number would probably surprise you.

Maybe you never thought of it before, but all doors you see are invitations to enter through them. You can almost hear them inviting you. "Come on in" they all say. "Come right in. You'll find a lot of things inside you'll enjoy having."

I suppose, if one of those doors you hear happens to be the door to the ice-cream parlor, it might be rather difficult to say, "No" to its invitation.

Then the invitation of another door might be altogether wasted on you. It certainly would be if you knew there was nothing inside that you wanted. If mother wanted a loaf of bread, you surely would not open the door of a barber shop or a hardware store, for you know they don't sell bread. Or if you wanted to buy a new base-ball, you wouldn't be interested at all in doors to plumbing shops, diners, meat markets, would you? You wouldn't be able to get your base-ball at any of those places.

So, it is easy for us to see that if we have any sense at all we just have to go in at the right door.

Jesus tells us that same thing in other words. He says that if you wish to learn the most important things of all, if you wish to have the most important things of all, you have to go through a door to get them. And He says, "I am the door; by me if any man enter in, he shall be saved."

I remember a class room door I used to pass through when I was in school. Every day the teacher used to lock that door as soon as it was time for class to start. So if a pupil was even a little late, he could not enter. So if you were late to class, you found a door which did not invite you to come in. That door said, "You are late so you can't enter."

But Jesus never shuts the door against anyone. He always keeps it wide open for us, so that whenever we come to Him, early or late, we find that door open. Nor does He allow anybody to close that door against us, for He said, "I have set before thee an open door, and no man can shut it."

We go through countless doors to get things we think we want in life, but let us make sure that we go in at the door Jesus keeps open for us, for that is the only door to the precious blessings He alone can give us.

President John Quincy Adams is said to have read, conscientiously, three chapters of the Bible, every single day of his adult life.



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## ILLUSTRATIONS

JOHN H. JOHANSEN

### HOME TO ROOST

*Text: Numbers 32:23 But if ye will not do so, behold ye have sinned against Jehovah; and be sure your sin will find you out.*

Dr. W.E. Sangster of England tells this unusual story. He said a woman in England found a basket on her doorstep. When she opened the basket she found a pigeon with a note tied to its leg. The note demanded that money be fastened to the pigeon's leg, otherwise her house would be burned that evening. She immediately notified the police, who came, tied streaming ribbons on the bird, loosed it and followed it by plane through the air. After considerable flight the pigeon lit on the barn where its owner was waiting. It was an easy matter for the police to make the arrest. Our sins like pigeons, have a way of coming home to roost.

### CATHEDRAL LIVING

*Text: James 4:17. To him therefore that knoweth to do good, and doeth it not, to him it is sin.*

A workman on the Cathedral of St. John the Divine in New York City, joined with the other laborers, as they laid brick and mixed mortar, in the common gossip and

in telling questionable stories and being generally profane. But one day, in the contractor's office, he saw a picture of the completed Cathedral. Its beauty hushed his soul. All that day he refused to join in the usual profanity. One of the workers asked him if he were sick and he replied, "No, but this is a church we are building. People will come here to pray and to find God. I am not going to mix the kind of talk we have been using with the mortar as we lay the stones." The other workers laughed at him, but a number of them, as they caught the spirit, paused to see the plan and design of the completed Cathedral before they went back to work. Some of the men took pride in the thought of building a House of prayer.

### TENDING THE LIGHT

*Text: Matt. 5:16. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in Heaven.*

One of the best-sellers on the non-fiction list the past few months, has been the book by Rachel Carson, called, *The Sea Around Us*. In her book she has a chapter on wind and water, and she describes the effects of coastal storms. Along the rocky coast, for example, the waves of a severe storm are likely to be armed with stones and rock fragments. Once a rock weighing 135 pounds was thrown higher than the light-keeper's house on the Tillamook Rock, 100 feet

above sea level. As it fell, it tore a 20 foot hole through the roof. She mentions a light house which stood on the summit of a cliff 300 feet high, in which the windows were repeatedly broken by stones broken from the cliff and tossed like confetti by the waves.

As I read her description of the perils of lighthouse keeping, it occurred to me that there was a profession even more hazardous than preaching. What a tremendous responsibility to tend light against the very elements. Light always seems to lead a very precarious existence in our world. Like the wall, in Robert Frost's poem, there is something that doesn't like it, something that wants it out. Any man who tries to keep a light shining, finds himself, from time to time, facing great odds.

## POWER OF THE SPIRIT

*Text: John 16:8. And He, when He is come will convict the world in respect to sin, and righteousness, and of judgment.*

The engineers who were building a bridge across the Hudson River discovered that an old barge, sunk in the mud of the river bottom, obstructed their progress. The barge defied all efforts to free it. The mud held it fast. Finally, a young engineer student offered to help them move it, and, in desperation, the engineers agreed to try his plan. The young student ordered another large barge to be brought and fastened to the sunken barge, while the tide was out. The floating barge was securely attached to the sunken one with giant steel cables.

Then came the period of waiting. But shortly the tide began to turn. The waters of the mighty Atlantic swept back up the Hudson River. The floating barge began to rise with the rising tide. As it rose it lifted the sunken barge until finally the old barge was completely free from the muddy bottom of the river. The power of the tide had lifted the sunken barge when men had been unable to budge it!

The Holy Spirit is the power which can get under our sin, however firmly it may be wedged in the recesses of our soul, and lift it from our lives. The Holy Spirit works in a man's life as a power for righteousness.

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## TEN TIMES ONE IS TEN

*Text: Matt.25:40b. Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me.*

Years ago there lived in Worcester, Massachusetts, a man named Frederick Greenleaf. He was manager of the Worcester Freight Office of the old Boston and Worcester Railroad. Day after day he faced the same kind of humdrum grind that most people face. But he faced it gladly, believing that each day offered new opportunities to serve those about him. His cheerfulness, his thoughtfulness, his kindness were a benediction on all who knew him.

There was a young minister in Worcester, Massachusetts, at the time who was named Edward Everett Hale. Hale knew Greenleaf, and he, like many others, was blessed through his contacts with him. Eventually, Hale left Worcester and Frederick Greenleaf died. But for thirty years Hale carried in his heart the beautiful memory of a layman who, because of his character, ministered to him in his need. Finally, he wrote a story about Greenleaf, called "Ten Times One Is Ten." It was a story showing how a good man unconsciously ministers to those who know him. In that story Hale, inspired by the memory of Greenleaf, suggested a motto for daily living:

*Look up not down,  
Forward and not back,  
Out and not in,  
And lend a hand.*

The story was read all over America, and thousands, possibly millions, were blessed by it. All because an insignificant agent in a freight office thought of himself as a minister to his fellow men.

## COURAGE IN FACING LIFE

*Text: Joshua 1:9. Be strong, and of good courage; be not affrighted, neither be thou dismayed for Jehovah thy God is with thee whithersoever thou goest.*

These words to Joshua sound an audience note of Biblical faith. The faith found in the Bible calls people to heroic action, to courage in facing life. There is nothing here about running away from life, nor do we find later an opiate to deaden people into acceptance of the *status quo*. There is something here that you and I need and want; we seek courage to face life.

A telling illustration of this thought was given by a cowboy in a conversation with Preston Bradley. Dr. Bradley said to the man, "Tell me what important thing you have learned from experience that stands out in your memory." After a few moments of silence the man replied, "The Herefords taught me one of life's most important lessons. We used to breed cattle for a living. But the severe winter storms used to take an awful toll. Again and again after a severe storm, we often found most of our stock piled up against the fences, dead. They would turn their backs to the icy blasts and slowly drift

down-wind twenty miles until the fence stopped them. There they just piled up and died.

But the Herefords were different. They would head straight into the wind and slowly work up the other way until they came to our upper boundary fence where they stood still facing into the storm. We always found them alive and well. That is the greatest lesson I ever learned on these Western prairies."

### Bishop Linton, on LISTENING TO GOD

... not just prayer in the sense of asking God to show us His will. It means prayer in the sense of listening to God to hear what God says to us. For it is as surely clear as daylight, that there is little use in asking God to show us what His will is, unless we also stop to listen to hear what He wants to say to us. The Psalmist said, 'I will hear what the Lord God will say.' Samuel said, 'Speak, Lord, Thy servant heareth.' Then when we know what is God's will, we should do it, whatever it may be or cost, and whatever may be the consequences. I have tried for a long time to live up to this motto:

God's will; nothing more,  
Nothing less.  
Nothing else.

Nothing more; so no grasping. Nothing less; so no shirking. Nothing else; so no alternative.

In the darkest night of the year, when the stars have all gone out, I know that courage is better than fear and faith is better than doubt. And fierce though the fiends may fight and long though the angels hide, I know that truth and right have the Universe on their side. And that somewhere, beyond the stars is love that is better than hate. When the night unlocks her bars, I shall see Him, and I wait.

Washington Gladden

do not ask  
That men may sound my praises,  
Or headlines spread my name abroad;  
only pray that as I voice the message,  
hearts may find God. Ralph S. Centiman

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# NEW BOOKS

PREACHING, by Walter Russell Bowie. Abingdon Press. Nashville. 224 pp. \$2.75.

Dr. Bowie, who was ordained in 1908, was rector in Protestant Episcopal congregations for 31 years, since 1939 Professor of Practical Theology in Union Seminary, New York, and five years dean of the students there. He is now Professor of Homiletics in the Episcopal Theological Seminary in Virginia. Out of this long and varied experience, he has drawn richly to produce this book on preaching, which is timely and a worthy contribution to the voluminous literature on the subject. The publishers, nevertheless, should not use the word "definitive" in describing a work on a subject which has engaged so many eminent writers and will continue to do so. Dr. Bowie defines preaching, enjoins reading, warns against the dangers of laziness and conceit, emphasizes work, study of books especially the Bible, and of humanity and application to life, and gives good advice on constructing and delivering sermons. We like Professor Bowie's book and especially his evangelical emphasis - what he calls the everlasting significance of Jesus Christ and Him crucified. The book abounds in useful, practical advice administered in inspiring style.

*Paul H. Roth*

FIRE IN THE MOUTH, by Donald G. Miller. Abingdon Press. 153 pp. \$2.50.

Dr. Miller dedicates this book to Dr. Harris Elliott Kirk of Baltimore, one of America's truly great pastors. The author's plea is for a greater recognition of the Bible as being the basis for all great preaching. It alone constitutes "The Fire In the Preacher's Mouth." Some will ask, Is the Bible All Fire? Are there not many parts of the Old Testament that, instead of being fire, are in reality but ashes and cinders? Are there not many portions of the Bible that are not preachable material? But the author has in mind that portion of the Bible which is preachable and which should be preached.

The author is a scholar of high rating and he makes it clear that we have not outgrown the Bible, and that the wise preachers will always make the Bible the basis of their preaching. Members of all denominations will find Dr. Miller's book a valuable addition to their library. The chapter on The Implications of Bible Preaching, in which the author so soundly warns against the superficiality of so much of present-day evangelistic effort, is in itself worth the cost of the book.

*Roy C. Helfenstein*

SERMONS FROM THE MOUNT, by Charles M. Crowe. Abingdon Press. 159 pp. \$2.50.

The author is minister in Wilmette Parish Methodist Church in suburban Chicago. This is his fourth book of sermons. In this volume

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## Summer Sins

The drop in attendance during the summer months is not due to people being out of the city as much as it is due to a bad habit - a hangover from years gone by - a feeling that church attendance in summer is not too necessary. Not as many are away at one time as the attendance would seem to indicate. When in the city, we encourage you to be in church on Sunday. It won't be any hotter there than elsewhere. "Remember the Sabbath Day to keep it holy."

*Of interest is the fact that 41% of the 15,800 auto deaths and 800,000 crash injuries, last year, happened on Saturdays and Sundays.*

draws from the Sermon on the Mount. One of the first reactions was that some of the good lay friends who insist emphatically that "The Sermon on the Mount is all the religion we need," would be greatly shocked to find out how very much religion there is in their standard, and religion not so easily lived, but exceedingly vital. The next fellow who makes that remark to me is going to have this book strongly urged on him. Another reaction was to his method of sermon building. He begins every sermon with an illustration, always in point, or a quotation, challenging thought. He goes on to develop his theme, usually under three sub-heads but sometimes four or even six. A third reaction concerned illustrations. He uses many and without exception they are good and to the point. He keeps his sermons relevant, strong and convincing. There are sixteen of them, all dealing with Life - Joyous, Radiant, Superior, brotherly, Loyal, Willing, Distinctive, Prayerful, Wealthy, Unified, Trusting, Understanding, Adventurous, Rewarding, Disciplined, genuine. One slip on page 55 is noted: "Maclean was not English, but Scottish, and Highland Scottish at that. However, even great Jove is permitted an occasional nod."

Wm. Tait Paterson

HISTORY OF PREACHING, by E.C.Dargan. Baker Book House. 2 Volumes, 577 & 591 pp. 7.50.

The Publishers have done a good turn for ministers and church people in general, in bringing back into circulation Dargan's classic work on the history of preaching. They have put the two volumes into one handsome volume of near 1200 pages, including the good index, footnotes, and bibliographies. This is a substantial, solid work, not a transient popularizer, well written and the most complete work on its important subject in the English language. When we consider what preaching, in the sense of the proclamation of the Gospel means, and remember that Paul declares that it pleased God by what he ironically calls the foolishness of preaching to save those who believe, it is hard to think of a more important subject upon which a book could be written. Well, here they are; the great preachers of the 19 centuries of Christian preaching, in their historical and geographical setting, with specimens of their sermons, compared and evaluated. What a pageant! Paul and the Apostolic Fathers, Greeks, like Athanasius and Gregory of Nyssa, Boniface and Patrick, St. Augustine, Francis, Dominic, Martin Luther. Only to repeat the names recalls the history of the western world, and their dynamic part in it even when judged by external history. This is a book to have, and no minister's library is complete without it. One cannot but admire the scholarship and the immense amount of research that went into the making of this book, apparent on every page. This is a history not only of English preaching, but of preaching in the other nations of Europe as well, Protestant and Catholic. As a book of reference this

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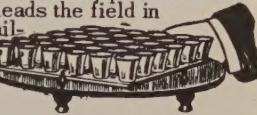
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work is valuable besides being both interesting reading and a splendid example of historical scholarship.

Paul H. Roth

SENT FORTH TO PREACH, by Jesse Burton Weatherspoon. Harper. \$2.50

Dr. Weatherspoon's volume has an originality found in no other book on homiletics. Making a minute study of the Acts of the Apostles, he calls our attention to the preaching methods of the early disciples. He applies the same criteria in analyzing them as he would use if he were studying the sermons of contemporary preachers. The result is a penetrating insight into the sermon-structure and content of early apostolic preaching which few modern ministers have ever experienced before.

Dr. Weatherspoon is certain that contemporary preaching will be vastly improved if twentieth-century clergymen will emulate these early messengers. The apostles proclaimed, often, their message to people who were indifferent to it. The modern minister often faces the same type of congregation. He must neither give way to despair nor content himself with uttering pious platitudes. The zeal and ardor of his ancient precursors must be captured by him too, if he would become an effective herald of the Truth.

## CHRIST'S WAY

(From page 223)

Without a sincere appreciation of this fact on the part of the members of any church, no church can fill its mission in society. Without sincere regard for and acceptance of this responsibility, any, and every church simply marks time, regardless of what its material wealth, its elaborate program and its inclusive equipment may be. Not until a church recognizes itself as a recruiting station for Christ, with every member accepting responsibility as recruiting officers, can it render its full service to either God or man.

The biggest thing any man can do, be he a scientist, a statesman, a scholar, a financier or whatnot, is to influence, by his own good life and by his personal recommendations, another life of his own caliber, to enlist for Christ and for the Church of the living, loving God. That is how the disciple, Andrew, gained his way into the spiritual aristocracy among the Twelve. He introduced his brother, Simon, to the Christ: that is the way he became a member of the group within the group who seemed always to receive special recognition from their Lord and who were most frequently mentioned by

the Gospel writers. Four out of the twelve disciples gained this special distinction as members of the inner circle of Christ's friends. Peter gained it by his enthusiasm for his Lord and power of leadership. James gained it by his quiet thoughtfulness and loyalty - his valued counseling. John gained it by his deep love for his Lord, his close companionship. Andrew gained it, not because he was Peter's brother, not because he, himself, was a great preacher, but because the first thing he did, after becoming acquainted with Jesus was to introduce his own brother to Him. Andrew represents the ordinary disciple. He played the roll which Jesus desires every disciple to play, that of *contact representative*. The record says, "He first found his own brother Simon and brought him to Jesus." Everyone does not have a brother or sister in the flesh, whom one might bring to Christ, whom one may influence to embrace the Christian faith, but everyone does have a friend or neighbor to whom he might render life's highest service by so doing.

Of course, Andrew's life rang true or else he would not have been interested in having his own brother meet Christ. And if his own life had not run true, his recommendations would have made no impression on his brother, Simon.

## LOGIC

(From page 224)

these facts about drinking: it is against the will of God to drink; drinking is soul and money consuming. It leads to the greatest tragedies of our day, and can transform any life, no matter how perfect, into misery and despair, once its mastery is recognized. If we would only think logically, we won't drink. But it is surprising how many values are warped in this day through our failure to think logically.

Courtesy The PARTHENON PRESS

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's great out-of-doors, these are the little guide-posts on life's foot path to peace. Henry Van Dyke.

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## THE COVER PICTURE

Pictured on our cover is the dignified and soul-warming front of the East Millstone Methodist Church of East Millstone, New Jersey. While there are only fifty members in the entire congregation, those fifty appear to be as obviously consecrated to their task, as the haste appearance of the building would indicate it is. The congregation is by no means a healthy one, yet, not long since, they undertook to install a set of chimes as a memorial. With the unpretentious total of around two hundred dollars in their memorial fund, as a starter, they went to work and in two weeks time had raised the needed amount to install a Schulmerich "ChimeAtron." Now, every Sunday, as the little band assembles for worship, and on weekday evenings, the melodious music of bells fills the air in East Millstone, to remind all who hear of what a few can do when they add their hearts to their labors.

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